KADAMBARI

(कादम्बरीप्रणयवृत्तान्तः)

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Miss Leela Deshmukh
BA 16-6-60

3rd story 3rd Row
no from bottom VIII

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Kadambari : Mahasvetavrittanta

(The Tale of Mahasveta)

PART II

English Translation.

The Sanskrit Literature Society,
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KADAMBARI

(English Translation)

49. In the meantime arose the divine lord of the
stars, the crest-jewel of Siva's circuitous matted hair, under
the guise of his spot, imitating as it were the heart of 5
Mahasveta the interior of which was scorched by the fire
of sorrow, upholding as it were the great sin of the murder 6
of the prince, exhibiting as it were the long-ingrained marks
of the burning of the flames of Daksha's curse, and looking
like the left breast of *Ambika,* white by the dense ashy
cosmetics and half-covered with the skin of the dark ante-
lope. Gradually when the moon's orb,—the alluvial island 8
in the vast ocean of the sky, the auspicious pot (filled with
water etc.) for the sleep of the seven worlds, the friend of
the night-lotuses, which caused the blossoming of the
moon-lotus groves, which whitened the ten quarters,
which was conch-white, which was spreading whiteness
and which was the enemy of the pride of proud women,—
rose up ; when the stellar brightness, overwhelmed by the 11
profuse lunar rays, was getting thin ; when the oozings of
the moon-stones on the Kailasa mountain, flowing in streams
were pouring out on all sides; when the water of the
Acchoda lake putting forth lotus-fibres, had the beauty of 13
(its) lotus groves destroyed by the moon-rays fallen on
them in an attack, as it were; when the separated pairs
of the chakravaka birds, over-taken by sleep brought on 14
by stupor and their bodies shaken by the very long waves 15
were crying piteously; and when, the moon's rise being
complete, the charming Vidyadhara maidens going to 17

16 meet their lovers, bearing a mist of the drops of tears of
joy and moving about in the sky, had gone away quickly;
18 (then) Chandrapida having seen Mahasveta fallen asleep,
slowly sat down on the bed made of tender leaves. He too
20 went to sleep, even while thinking—'What might Vai-
19 sampayana or poor Pathralekha, or the numerous princes
be thinking of me, at this hour!'

[2] **50.** Then, the night having waned away, when
Mahasveta was seated on a stone-slab muttering the
holy *Aghamarshana* after performing the *Sandhya* at day-
3 break, and when Chandrapida had finished his morning
15 duties, Taralika, appeared there, very early in the morn-
14 ing, followed by a gandharva lad named Keyuraka, who
3 was sixteen years old, had a stately personality, and was
laying his steps heavy like the gait of a lordly elephant
sluggish on account of the exhaustion due to intoxication;
whose pair of long thighs were grey with faded sandal-
5 unguent; who was yellowish red on account of the saffron
application (to his body); who was wearing only an
under-garment firmly fastened by a belt of gold chains and
the skrits of which fluttered except where it was tied at the
waist; who appeared divided at the waist (middle) because
of his attenuated belly; who had a broad chest; whose
massive arms were long and well-formed; who had a
8 bracelet of rubies swinging round his left wrist; who seemed
to be wearing a coloured silken upper garment thrown
on one of his shoulders, of a net-work of the rain-bow of
downward rays spreading about from the jewel of
10 his ear-ornament; who bore a lower lip, soft like the
mango-sprout and dark on account of constant chewing of

the betel; who, by the whiteness of the pair of his natural-
ly white eyes stretching as far as the ears, seemed to be
whitening the ends of the directions, to be pouring down
beds of night lotuses and rendering the day to be made of
day-lotuses; whose fore-head was broad like a plate of gold; 13
whose hair was straight and blue like a swarm of bees;
whose outward form was different from that of a rustic; 14
and who was clever on account of his association with the 14
royal family. Having come and after looking long at
Chandrapida with curiosity arisen as to who he was, she
went near Mahasveta, bowed to her and sat down respect- 17
fully. Afterwards Keyuraka too saluted (her) with his head
bent very low, and went to a stone slab, not very close by
and assigned by a glance of Mahasveta. And having sat
there, he was astonished at seeing Chandrapida's excessive
beauty, never seen before, which rendered the flower- 19
arrowed (God of Love) an insignificant person, and which
ridiculed the beauty of the Gods, *Asuras*, *Gandharvas* and
Vidyadharas.

51. Mahasveta, her *japa* being finished, asked Tara-
lika—" Was [3] my dear friend Kadambari seen in good
health by you? Will she act according to those words of
mine?" Then that Taralika, with head bent down in 2
modesty and the lobe of her ear hung down a little, said
respectfully in an exceedingly sweet voice—" Oh princess!
Princess Kadambari was indeed seen to be well in all
respects by me; she was also informed of the entire mess- 5
age of yours. And the reply message sent by her after
weeping with a shower of large tear drops shed continu-
ously on hearing it, this Keyuraka, her lute-bearer, sent

7 by herself will relate to you." Having said this, she ceased (speaking). When she stopped speaking, Keyuraka said—"Princess Mahasveta! lady Kadambari, after closely embracing you, asks of you,—'Tell me whether that which
10 this Taralika told me after coming here is just in compliance with the words of my elders? Or, is it the testing of my mind? Is it a clever reproach for my living at home, or a desire to cut off our friendship? Is it the means of abandoning a person devoted to you, or wrath (on me)? You very well know my heart as overfilled with a constant flow of in-born love (for you). (Still) how are you not
14 ashamed sending me such a very cruel message? By whom are you, who talked so sweetly, taught to speak disagreeable words? Which person with a heart, although well situated, would direct his or her mind to such a low act of an unpleasant end? What then to say of a person like me whose heart is engrossed with excessive grief! To a mind
17 wearied by the sorrows of a friend, what hope of happiness, what satisfaction, what enjoyments or what merriness can there be? How can I gratify the wish of that Kama, by whom my dear friend has been brought to such a state as this, and who is very cruel and like poison, a worker of undesirable things? When the lotus plants
20 are distressed at the sun's setting, even the young chakravaka female abandons the pleasures of union with her mate, because of the familiarity resulting from her residence among them. How mnch more then, should women do so? More over [4] how can any other person enter that heart of mine, wherein dwells day and night my dear friend afflicted by the loss of her husband and avoiding

the sight of any other male! While again my dear friend afflicted by the loss of her husband and mortifying her body with severe vows, has been suffering great hardship, how can I, disregarding this, offer my hand in marriage seeking my own happiness? How at all can there be any happiness 4
to me? And out of my love for you, having assumed an independence contrary to maidenhood in this affair, infamy has been accepted by me; modesty has been set aside; elder's words have been transgressed; public scandal has not been paid heed to; and bashfulness, the natural ornament of women, has been cast away. Tell me, how can such a lady proceed in this matter (of marrying)? Hence 8
here are my hands folded, here is my salutation (to you), and here my clinging to your feet. Confer a favour on me. You have gone to the forest from here, together with my life. Therefore, don't you entertain this thought in your mind even in a dream."—Having said so, he became silent.

52. Mahasveta, however, having heard and reflected long over that, said—"You go; I will myself go there and do what is fitting", and sent away Keyuraka. When Keyuraka had gone, she said to Chandrapida—"O prince, Hemakuta is (a) delightful (place). The capital of Chitraratha is wonderful. The land of the Kimpurushas 15
abounds in curiosities. The world of the Gandharvas is lovely and Kadambari is straight-forward and noble-minded. In case you consider going there as not very troublesome, or if any important business is not hindered, or if your mind is curious about a region not seen before, or if your 18
intention is to act according to my words, or if the beholding of wonders gives you any joy, or if I can make a request

20 (to you), or if you consider this person (i.e. myself) worthy
of no interdiction, or if even a little familiarity has grown
between us, or if this person (myself) deserves to be
favoured (at all by you), then you will please render not
this request fruitless. Going from here even along with
me to Hemakuta, the treasure of excessive loveliness,
and after seeing there [5] Kadambari who is not different
from me and removing her freak of ignorance due to the
mind being occupied by ill-conceived thoughts, you will
return tomorrow morning, having halted there for a day.
2 On just seeing you, an innate friend, my mind laden with
the weight of the darkness of sorrow, has breathed out (a
sigh of relief), as it were, after a long time; after relating
(to you) this story of mine, (my) sorrow has come to a
5 bearable state. Associations with the good delight even
afflicted persons. The springing of virtues in persons like
6 you is dependent on bringing about the happiness of
others "—To her who had spoken thus, Chandrapida
said—" Holy lady, this person, who is not the master of
himself since the time of beholding you, may be employed
in duties at your pleasure without any hesitation."—
Having said so, he set out even along with her.

53. And in due course having gone to Hemakuta and
after reaching the palace of the king of the Gandharvas,
passing through seven different courts with gold arch-gates,
(he) arrived at the door of the maidens' inner apartment.
12 The way being shown by a body of portresses, who ran
11 there at the sight of Mahasveta, who saluted even from a
distance and held beautiful gold staves in hand, the prince
5/6 entering beheld the inside of the apartment of the princess,

which had hundred thousand throngs of innumerable 12
women; which seemed a different world of mortals con-
sisting of only women; which appeared to be the entire
women-race of the three worlds assembled together to
know their total number; which was a second creation,
as it were, without men; which seemed a new continent
of women, created; which was, as it were, the advent of
the Fifth Age of women; which looked a different creation 15
of the Creator hating men; which seemed to be a treasury
of women, stationed there after creating, for the distribu-
tion of them over several *kalpas*; whose shape was formed
with thousands of lunar orbs, being made of lustre as it 19
were, due to the pervasion on all sides by the very
extensive flood of the lustre of the beauty of young women 17
which swept over the space between the quarters, which 17
seemed to sprinkle over the day a spray of ambrosial 18
liquid, or to moisten the space of the world through
ornaments rich in emerald shedding excessive lustre; the
situation of which was charged with moonlight, as it were; 20
in which, the space between the quarters seemed to be
produced by the lustres of the ornaments; where all the
requisites appeared to be made of the sportiveness of 21
women; [6] whose parts appeared to have been created
with the charms of youth, where-in a collection of the
amorous sports of Rati was made, as it were; where the
space appeared to be made of Cupid's deeds; where all
persons and regions were smeared with love, as it were; 2
which was as if full of the sentiment of love, of beauty, of
the overlord of coition, of the flower-arrowed god, of
curiosity, of wonder, and of tenderness. 4

54. On account of the very large number of those
7 maidens he saw there a shower of lunar orbs, as it were, falling all round owing to the splendour of their faces; the ground being made full of moving night-lotus-groves by the casting of their side glances; hosts of Cupid's bows
9 which seemed to be moving about due to the prominent
8 amorous knitting of their creeper-like eyebrows; the
9 collections of the nights of the dark half of the month gathering together as it were, owing to the darkness of their abundant tresses; the moving days of the *spring* which appeared to be white like full blown flowers on account of the brilliance of their smiles; the malaya breezes
11 blowing all round, as it were, because of the fragrance of their exhaled breath; thousands of jewel mirrors flashing about due to the (transparent) brightness of their circular cheeks; the mortal world showering red-lotus-groves, as it were, owing to the redness of their palms;
14 the space bounded by the eight quarters as if densely covered with thousands of arrows of the flower-weaponed
13 god, because of the emitting of the rays of their finger-nails; flights of domestic peacocks as though, flying up owing to the networks of rainbows formed of the rays of their ornaments; and thousands of Cupids produced, as it were, by the emotional changes prompted by youth. He
22 also saw the maidens practising a novel kind of *Surata*
16 (love-sport) under the pretext of doing their wonted duties
17 (thus);—seizing of the hands, while leaning on the arms of their friends; the modes of kissing, (while playing) on the flutes; employing of the finger-nails, on the lutes;
19 strokes from the palms, in ball plays; clasping with (their)

creeper-like arms (when cast) round the necks of pots carried to water the palace creepers; the swinging of (their) broad hips, on the sportive swings; the employing of the teeth, in the chewing of the betel rolls; the trans- 20
ferring of mouthfuls of wine, on the Bakula trees; kicks from the feet, while striking the Asoka trees; and hissings while wrongly trodding on the flowers of worship (dropped on the ground).

[7] 55. Where the very transparent splendour of the surface of the cheeks of the maidens were (serving the purpose of) the washing of their faces; their (long) eyes in themselves (served as) the blue lotuses worn on the ears; the splendour alone of smiles were their cosmetics; the very breaths of exhale were the unguents for perfum- 3
ing other things; only the lustre of the lower lips was the saffron-paint; their very talks were the melodious sounds of the lute; their tender arms alone were *champak*-garlands; even their palms were the sportive lotuses; their very breasts were mirrors; just the complexion of their 5
bodies was their veil of silk; the large hips alone were the surfaces of the sportive jewel-slabs; the very redness of the tender toes was the red-lac paint to the feet; just the rays of the jewel-like nails (of their toes) were the mass of flowers offered (in worship) on the pavements. And where even the red-lac juice was a great burden to the 8
feet (of those women); even the tying of a girdle of a garland of the *bakula* flowers caused a hindrance to walking; even the weight of the cosmetics caused heavy breathing; even the load of a silk garment was the cause of 10
fatigue; putting on the bracelet of the auspicious cord

(*pratisara*) caused the shaking of the hands; even the wear-
ing of a flower as an ornament of the head was tiresome ;
even the wind of the wings of the bees hovering round the
lotuses worn as ear ornaments was causing fatigue.
12 Similarly also, where rising up without leaning on the
hands (of a maid servant) was a very rash act ; the
capacity to bear the weight of necklaces while adorning
was the effect of the hardness of the breasts ; plucking
14 even a second flower while gathering flowers was un-
becoming of a young woman ; among the arts to be
learnt by maidens, wreathing a garland was the business
of only persons not delicate ; the breaking down of the
waist while bowing to gods caused no great surprise.

56. Having walked a little distance inside that
(palace) of the said description, he heard different and very
sweet talks of the servants in close attendance on
Kadambari and moving about here and there, thus ;—' O
19 Lavalika, make circular basins round the *lavali* creepers
with *ketaki* pollen dust ' ; ' O Sagarika, spray jewel-sand
into the oblong gold pools of scented water ' ; ' Mrinalika,
be-sprinkle with handfuls of saffron dust, the toy chakra-
vaka pairs in the artificial lotus beds ' ; ' Makairka [8]
scent the perfumery receptacles with the juice of the
1 camphor-sprouts ' ; ' Rajanika, deposit jewel lamps in the
dark tamala avenues ' ; ' Kumudika, cover the pomagra-
nates with pearl net-works for protecting them from flocks
3 of birds ' ; ' Nipunika, draw leaf-edge paintings with saffron
juice on the breasts of jewel dolls ' ; ' Utpalika, sweep
with golden brooms the emerald platform in the plantain-
5 house ' ; ' Kesarika, sprinkle with the juice of (the *Madira*)

wine the houses of bakula-flower-wreaths ' ; ' Matalika,
redden with red lead powder the ivory roof of Kama's
temple ' ; ' Nalinika, make the domestic *kala* swans drink 7
the honey juice of lotuses ' ; ' Kadalika, lead the domestic
peacocks to the shower-house ' ; ' Kamalinika, give the
milky juice of the lotus fibres to the chakravaka young ones';
' Chutalika, give mango buds and sprouts as food to the 10
male cuckoos in the cages ' ; ' Pallavika, feed the domestic
(*harita*) pigeons with bits of tender sprouts of the pepper
creeper ';' Lavangika, throw into the cages of the *chakoras*,
bits of the *pippali* pepper and *tandula* rice plants ' ; ' Madhu-
karika, prepare ornaments of flowers ' ; ' Mayurika, dis- 13
miss the *kinnara* pairs in the music hall ;' ' Kadalika,
make the *Jivanjiva* partridges mount the top of the play
hill '; Harinika, impart your instruction to caged parrots
and *Sarikas*.'

57. He heard these and other mirthful talks also,
such as—' Chamarika, exhibiting false innocence, which
man do you wish to deceive ?' ' O you, maddened by the 18
charms of youth ! you are known, as you are leaning on
the (sculptured) peacocks on the jewel-pillars, with your
form being bent down by the weight of your pot-like
breasts.' ' O you inclined to cut jokes, you are talking to
your own image reflected on the jewel wall ! ' ' O you with 20
your upper garment taken away by the wind, you are sum-
ming up the brilliance of the necklace, with the palm of
your hand cast on it.' ' You afraid of stumbling against
the lotuses (placed as) offerings (to gods) on the jewelled 21
pavements, you are only avoiding the reflections of your
own (lotus-like) face. [9] You are making your palm

serve as an umbrella against the light of the rubies fallen through the latticed window, mistaking it for the morning sunshine.' 'O you from whose hand drooping out of
2 fatigue the *Chamara* has slipped down, you are (only) waving about the strings of the rays of your jewel-like nails'—Just hearing these and other talks, he came close to the precincts of Kadambari's residence.

58. (Then) he beheld the way, which was sandy. as it were, because of the masses of the flower-pollen dropped down from the garden creepers; which was like a day
5 covered with clouds, because of the showers of the juice of the fruits on the mango trees in the yard scratched by the nails of the noisy cuckoos; which appeared misty with the wind-dispersed particles of the showers of wine poured over the bakula trees; which was like an island of gold, on account of the champak-petal offerings (to gods, placed
7 on the pavement); which looked like a grove of the dark *Asoka* trees owing to the darkness of the swarms of bees alighting on the heaps of flowers; which again in the same way, appeared an ocean of *raga* (passion; redness) on account of the spreading of the *alaktaka* juice applied to the feet of the women-folk moving about; which was like
9 the day of the production of nectar, because of the fragrance of the unguents applied to their limbs (by those women); which seemed to be the lunar world owing to the circular ivory ear-ornaments; which looked like a
10 grove of *Priyangu* creepers on account of the *tilaka* decoration with *gorochana* paint; which was blue with leaf-edge paintings of black *agaru* paste, red with the
12 tender leaves of the *Asoka* used as ear-ornaments, white

with sandal-juice unguents, and green with the *Sirisha* 12
flower ornaments; and which had the appearance of an entrance to a long street formed by a rampart of lustrous beauty as it were, because of the womenfolk come there to serve (Kadambari) and standing erect on both sides. He aiso beheld flowing along that (way) the splendour of the rays of the ornaments fallen within it as if it were a 15
contracted flowing stream of water forming the braided hair of a river. Going into it, like an opposite current, 16
he saw the *Srimantapa* (beautiful pavilion) the front of which was occupied by groups of portresses.

59. There, at the central part, he saw Kadambari 20
surrounded by a bevy of maidens seated in a circle formed 21
around (her), numbering many thousands, and with numer- 19
ous sparkling ornaments, thus appearing like a cluster of 19
wish-granting creepers; who (Kadambari) was reposing on a couch that was not very large and was covered with 20
a covering cloth of blue silk, resting on her creeper-like 20
arm folded double and placed on a white pillow, [10] thus looking like Earth resting on the tusks of the Great Boar; who was being fanned by the chamara-bearing women 2
who, with the to and fro movements of their waving creeper-like (tender and long) arms, appeared to be swimming in the expansive water of the mass of (their) bodily splendour; 1
who, on account of her reflection fallen on the jewel pavements below, was as if being borne away by the *Nagas*; 3
on the jewel walls nearby asbeing carried away by the guardians of the quarters; on the jewel ceilings above, as being lifted up by gods; as made to enter their hearts by 5
the jewel pillars; as drunk in by the mirrors of the palace;

and as being made to climb up the surface of the sky by
the numerous Vidyadharas carved with faces looking
6 down in the central part of the *Sri-mantap*; who was
surrounded, as it were, by the three worlds assembled
together out of curiosity to behold (her) under the guise of
paintings; who was being gazed at by the palace itself,
9 through a thousand eyes produced out of curiosity as it
were, having the variegated eyes (on their feathers) spread
out by hundreds of peacocks set to dance by the jingling
sound of the ornaments; who was being looked at atten-
10 tively by her own attendants with winkless eyes as though
with the eyes of the celestials gained through their eager-
ness to behold (her); who had all her limbs occupied by
auspicious marks as if they were passion-smitten; who was
12 casting away girlhood, as if it were a thing with no
meritorious action to its credit; who, although not given
(in marriage), was being taken over by youth overpowered
by the influence of love, as it were; who was giving rise,
18 as it were, to a river of coral juice through her two feet
bearing a circular row of gem-like nails looking like a
17 group of stars on earth and possessing toes which were like
13 the rays issuing forth of the steady redness of the feet, or
the thin streams poured out of the water of loveliness
14 reddened by the *alaktaka* juice, or the tips hanging down
of the skirts of the red silk garment worn, and which
16 presented a doubt that they may be pencils of rays
15 from the ornaments worn on the feet and which were
17 emitting an incessant shower of blood as it were
through the holes of the nails on account of
their extreme delicacy; who had her loins being con-

tacted by the circle of the rays of the gems of the anklets
going up as if to offer assistance to the pair of her thighs 19
depressed by the weight of her heavy buttocks; who
possessed a pair of thighs which seemed to be the stream 21
of the water of loveliness obstructed by the surface of her
slab-like hips and hence running in a divided course
flowing down from her waist firmly compressed by the 20
hand of the Creator; [11] who had a circlet formed to her 2
round hips by a girdle-string which seemed to prevent the
sight of any other male out of jealousy, through a circle of
long rays stretched all round, or attaining expansion as it 1
were out of curiosity (to know the extent of her hips), or
manifesting horripilation (thrill) through the pleasure of 2
the touch (of her hips); who had hips that were very
heavy as if with the weight of the hearts of all men fallen 3
thereon; who had a waist that was growing thin as if 4
through the difficulty in beholding the face obstructed by 4
the lofty breasts; who possessed a circuiar navel depressed 5
like an eddy which appeared to be the impression of the
finger of the Creator touching her (at that part), sunk deep 4
because of her softness; who was bearing a range of hair
(rising from the navel on the abdomen) as if it were a row
of letters of a panegyric on his world conquest written by
Cupid; who was adorned with the weight of the breasts 8
forming the foot stool of the shark-bannered Cupid, through
the reflection that had entered inside the sprout-ornament
of the ear, coming out being pushed up with the palm of its
hand by her heart (already) wearied by the great weight (of 7
Cupid sitting on it); who was rendered extremely beauti-
ful by a pair of arms which seemed to be the downward 10

rays of the ornaments stretched forth and were like two
lotus stalks in the water of (her) pure loveliness, and by a
11 pair of hands which poured a stream of the rays of her
nails as if shedding a series of streams of the water of
11 perspiration due to the fatigue caused by the wieght of the
13 bracelets of rubies; whose chin-region was taken hold of
by her necklace with its upward rays (hands) as if propping
12 up her face being bent down by the weight of the breasts;
who was resplendent—(1) with a pair of lips red like the
14 coral creeper as if they were the two risen-up waves of
13 the ocean of *raga* (redness, passion) agitated by the wind
16 of fresh youth, (2) with her two cheeks of a red spotless
15 transparent complexion and the lustre of a casket made of
ruby shells and filled with wine-juice, and (3) with a
16 straight nose lovely like the jewelled fiddle-stick of Rati's
lute; who seemed to be engaged in rendering the world
of living beings full of glances by her pair of eyes, the
corners of which were slightly red as if out of anger to-
wards the ears which obstructed their progress (further),
and which formed as it were the milky-ocean-residence
18 of the *Lakshmi* (beauty) of her own face; whose broad
forehead was made resplendent (1) by her two eyebrows
19 the two lines of rut of the elephant, namely, youth, full of
21 passion, and (2) by the *tilaka* mark drawn with red
20 arsenic paste, as though it were the heart of Cupid affect-
ed by *Raga* (passion, redness) and clung to her face;
who had ears almost covered with gold *talipatta* orna-
21 ments drawn up (by hooked chains) and creating the
illusion of (two) streams of honey trickling down from
the (two) lotuses worn (as ornaments), [12] through the

oscillating *Kundalas* of emeralds and rubies set on gold
leaves; the mass of whose long hair was being washed with 3
wine (*madira* juice) as it were, owing to (1) the network
of rays issuing from her crest-jewel, which (1) had red-
dened the forehead and was caressing the line dividing
the hair (on her head); whose exceptionally good fortune 4
was exhibited by Cupid who had permeated through *all*
her limbs as if with a desire to vanquish *Gauri* proud of
Siva's having entered *half* her body; who seemed to be
creating hundreds of Lakshmis out of her own form 6
through its reflections, for removing the pride of Narayana
delighted at a single Lakshmi placed on his bosom; who
was casting in (all) the directions thousands of moons, as 7
it were, through her graceful smiles to dispel the vanity
of Hara haughty with a single moon placed on his head; 6
who was creating millions of Cupids in every-one's heart 8
as if through wrath against the lord of the *Pramathas*
(Siva,) by whom the one Cupid was burnt cruelly; who
was preparing small sandy beds in the pleasure rivulets 10
with the sands of the pollen dust of lotuses for the sleep-
ing of the pair of the familiar chakravakas wearied by
their wakefulness during the (whole) night; who was 9
ordering the female swan-keeper thus—'Bring here the 12
pet swan-pair that has set out at the jingling sound of the 11
anklets of the (female) attendants'; who was giving the
tender barley shoot after removing it from the ear of a 13
friend to the young domestic deer licking the rays of the 12
emeralds of (her) ornaments; who was honouring, with
the gift of all her ornaments, the female garden-keeper
come to report (to her) the appearance of the first blossom 14
15

on the creepers tended by herself; who was repeatedly
16 engaging in conversation the *Sabara* female guard of the
leaves on the pleasure mountain, who had brought a leafy
15 basket full of different woodland flowers and fruits, and
16 who was a source of laughter (fun) because of her un-
18 intelligible speech; who was playing with bees, as if with
17 black balls, which were hit up with the palm of the hand
and were again and again rebounding, being blinded by
the fragrance of her mouth; who was striking hard smil-
19 ingly with her sportive lotus, the *chamara*-bearer who
had wickedly smiled on hearing the notes of the caged
21 *harita* birds; who was beating with a handful of perfumed
powder her betel-plate-bearer on her breast as she had a
reflection caught there-in of the crescent ornaments inlaid
20 with pearls through the belief that they were nail marks
filled with a net-work of drops of perspiration; [13] who was
smilingly covering on the cheek her *chamara*-bearer with
the tender sprout forming her ear-ornament given (placed
there) under the pretext of a favour, through the suspi-
cion that the reflections of the jewel ear-ring were the
round nail-marks deeply implanted afresh (on the cheeks);
2 who, like the earth that has the contact of the great *Kula*
mountains set aside and is seated on the hoods of Sesha,
2 had (her matrimonial) connexion with kings of high descent
set aside and was seated on (occupied with) the remaining
enjoyments (other than those of married life); who had fra-
4 grant powder applied to her body grey by the pollen of
flowers carried away by swarms of bees and hence was like
the beauty of the spring month which has a redness in (its)
4 trees dusky with the pollen dust of flowers borne away by

swarms of bees; who had the pride of the dark-necked Siva 4
removed by the (twang) sounds of the arrows of the mind-
born (Cupid) produced by her, and was like Autumn in which
the pride of the peacocks is removed by the notes of the 4
birds (swans) born in the *Manasa* Lake, it gives rise to;
who, like Gauri with her head-ornament covered with
moon-beams, had been robed in white silk and wore head-
ornaments; who had (her) face (adorned) with locks of 6
hair deep blue like swarms of bees and was like a line of
woods on the sea-shore with groves of *tamala* trees as blue 6
as swarms of bees; who had heavy hips possessed of the
charms of intense love and (hence) was like the form of 7
the moon by whom the wife of Guru was seized through
the wantonness of intense passion; who had her waist
adorned by the creeper-like folds of skin (*vali*), yellowish 8
dark in colour, and (hence) resembled a row of woods 7
whose interior is adorned by yellowish dark *lavali* creepers;
who had her ornaments of rubies blended with the rays of 9
bright pearls and was (thus) like the splendour of the morn-
ing which is adorned by the redness of the lotuses opened
by the rays emitted by the sun; who had the end-joints
of her thighs, delicate like lotus stalks, visible through 10
her clean garment and was like a lotus-pond in the firma-
ment in which the extensive *Mula* constellation, mellow
like a lotus stalk, is seen in the clear sky; who was
lovely with the *chandraka* ornament sparkling on her 11
massive tresses reaching her hips and was like a group of 10
peacocks with the ends of the *chandrakas* (eyes) flashing
from their heavy plumages touching their hips; who was
the bestower of the fruits of love and (hence) resembled 11

11 the slender wish-granting tree that grants (all) the fruits
16 according to one's desires ; and who was repeatedly ask-
12 ing Keyuraka who was seated in front nearby facing her,
15 whose talk was relating to Chandrapida and who was
16 loquacious in praising his beauty, (such questions as)—
12 " Who is this person ? Whose son is he and what is his
name ? Of what kind is his appearance ? or what is his
age ? What does he say ? or what was he told by you ?
How long was he seen by you ? How did Mahasveta's
familiarity with him arise ? Will he come here ? "

60. His (Chandrapida's) heart however, swelled up
(with joy) like the water of the ocean having beheld the
beauty of the moon in the form of the face of Kadambari.
18 And there was (this thought) in his mind—" Why were
not my other senses also turned into eyes only by the
Creator ? Or what is the meritorious deed done by this
eye that it beholds her unobstructed ? Oh ! wonderful is
21 this single abode of all lovely objects produced by the
Creator. Whence were these **[14]** atoms of excellent
beauty obtained ? Indeed then, from the tear-drops which
rolled down from the pair of (her) eyes owing to the pain
due to the handling of the Creator with his palm while
3 fashioning her, groves of Kumuda, Kamala, Kuvalaya
and Saugandhika have sprung up."—While just thinking
thus, his look was cast at her pair of eyes. At that time
as she too was dwelling on the thought—" This is indeed
5 the person spoken of by Keyuraka ", her eye blooming with
wonder on beholding his excessive beauty and fixed stead-
fast on its aim, fell long on him. That very moment,
7 Chandrapida, whitened by the lustre of her eyes and

amazed at the sight of Kadambari, appeared like a 7
mountain. And seeing him, at first horripilation (thrill),
then the jingling sound of ornaments and there-after
Kadambari rose up (to receive him). Afterwards, the
flower-weaponed god himself caused perspiration in her,
the fatigue of hurriedly rising up became a pretext. The
tremor alone in the thighs checked her motion, (while) 10
the group of swans drawn (around her) by the jingle of
her anklets got the blame. Even the flow of the
exhaled breath made her silk-garment move, the wind
of the chamaras came to be the apparent cause.
Her hand rested on her heart only through the desire 13
of touching Chandrapida who had entered inside, while 12
the same became a pretence to cover the breasts. Joy
itself caused the tears fall down (while) the pollen of
the shaken flower adorning the ear was the pretext. Only
the bashfulness did not allow her to speak, (while) the 15
swarm of bees come for the fragrance of her lotus-face
came to be the cause. Only the agony of the first stroke
of Cupid's arrows made the hissing sound, (while) the
wound caused by the thorns of the Ketaki flower-offerings
(placed on the ground) became the ordinary cause. Tremor
alone shook her hand, (while) preventing the portress about 18
to relate something to her was a false show. At that time
Cupid, who, together with her, entered the heart of
Chandrapida, was like a second Love-god of the Love-
god himself who was just entering into Kadambari. For ;—
he too considered the brilliance of her jewel-ornaments as 20
a screen ; counted her entering (his) heart as an accept- 20
ance ; took the tinkling of her ornaments as a conversa-

tion; thought the taking away of all her senses as a favour, [15] and fancied even a contact with the brilliance of her body as the happiness of meeting her in a coition.

61. Kadambari, however, having walked forth a few paces as if with difficulty, longingly and full of affection embraced closely at the neck Mahasveta in whom a yearning had arisen on account of her seeing (Kadambari) after a long time. Mahasveta too having clasped her at
4 the neck yet more closely, said—'Dear Kadambari, in Bharata's continent, there is a king, Tarapida by name, who has his seal on the four oceans set by the impression of the fore-parts of the hoofs of his numerous excellent steeds and who has his subjects protected against (all)
6 troubles. This is his son, Chandrapida by name, bearing the garland of the entire earth resting on the rock-pillars of his own arms, and come to this land in the course of his conquest of the quarters. And ever since his seeing
8 me, he has by nature become my causeless friend. Having drawn through his eminent and naturally plain virtues, the disposition of my mind although grown stiff on account of my renouncing all attachments, he has occupied it.
10 Just because it is difficult to find a refined person who is full of courtesy, a causeless friend and of a guileless heart he has been forcibly brought here so that on beholding him, you too, like myself, may know the Creator's skill in creating, the unrivalled form of beauty, Lakshmi's
12 adherence to the right place, Earth's joy in possessing a worthy husband, the supremacy of the world of the mortals over that of the gods, the fruitfulness of the eyes of women,
14 the assemblage in one place of all the arts and sciences,

the richness of good fortune, and the decency of men. And even my dear friend (i.e. yourself) has been spoken 16
of in various ways to him. Therefore, setting aside shyness that he is not a person seen before, giving up diffidence that he is one with whom familiarity has not arisen, and shaking off suspicion that he is of a character not known, you should behave towards him as towards me. 18
He is your friend, relative and servant."—When thus introduced by her, Chandrapida made an obeisance to her (Kadambari). And there fell down a large quantity of 22
the tears of joy (from the eyes) of Kadambari who fondly looked side-ways at him as he bowed to her, as if it were 21
a mass of the drops of perspiration due to the fatigue of 22
the pupil in going to the corner-ends of her very long eyes. [16] The moonlight of her smile, white like nectar (or chunam), spread about as if it were the dust raised by her heart that had set out hastily (to meet him). One creeper-like eye-brow (of her) rose up as if to tell the head 3
'Let this person, dear to the heart, be honoured with an obeisance in return'. Her hand with the pencil of the rays of the emerald-ring shooting forth from the inter- 4
stices of the fingers and thus appearing to be with a roll of betel held sportively, moved up towards the mouth dull 4
as it had started yawning. As his image was reflected in her limbs transparent with a lustrous beauty washed 5
with the flowing water of perspiration, Chandrapida was seen as if he were Cupid with his form moving (in those 6
limbs). Thus;—he fell (reflected) on the nails of her feet, as if invited by her large toe scratching the jewel- 7
pavement with the jingling cup-like jewel-anklets. He

was seen between her breasts as if brought by the heart
having gone running with great speed to see him. He
10 was beheld on the surface of her cheeks as if drunk by
her glance which was as long as a garland of full-blown
13 *Kuvalaya* lotuses. And the tremulous pupils that moved
to the eye-corners of all those maidens looking obliquely
at him with curiosity at that time wandered about as if
12 desirous of going out along with the bees hovering round
their ear-ornaments (of flowers).

62. Kadambari, however, having gracefully made
an obeisance (to him), sat with Mahasveta on a couch.
Chandrapida sat down on a beautiful seat marked by gold
feet and having a covering cloth of white silk, which
was hurriedly brought there by servants and placed near
the upper part of the couch. And urged by Mahasveta
17 and the portresses to whom the view of Kadambari's mind
was known and who had given the signal to stop all
sounds through their hands placed on their own mouths
19 shut prevented on all sides the sounds of flutes, of lutes,
of songs and of the hails of panegerist women. And with
20 the water brought hastily by the servants, Kadambari
herself rising, washed the two feet of Mahasveta, and
after wiping off (the water) with the silken upper garment
22 once again ascended the couch. Kadambari's friend.
Madalekha by name, worthy of her in beauty. not different
from her in life [17] and the home of all her confidence,
washed the pair of feet of Chandrapida against his will,
2 although he did not like it. Mahasveta however, asked
Kadambari about her health (state of being free from ill-health,) passing her hand affectionately on her shoulder-

region on which poured the brilliance of her ear ornaments;
raising the flower-ornament on her ear, disturbed by the
weight of the bees; and twisting the coils of her hair 4
scattered being tossed about by the wind of the *chamaras*.
But, she (Kadambari), ashamed of being free from ill-health, and feeling, out of love for her friend, as though
she had committed a crime by dwelling at home, told her
with difficulty as it were, that she was well. Although
with grief arisen and intent on gazing at Mahasveta's face 6
at that time, she was not able to prevent her eye, the 9
inside of which was excellent with its very tremulous 8
pupil set to move actively by the casting of side glances
frequently, from being forcibly drawn to torment Chandra- 8
pida, as it were, by the flower-bowed god who had his
bow bent to a circular shape. At that very moment she 10
felt jealousy at his being reflected in the cheeks of her
friends who were near; the pain of separation as his 11
image was disappearing from the surface of her own
breasts which were being relaxed by a horripilation
(thrill); the indignation of a co-wife at his having the 12
images of the female statues associated with his bosom
wet with perspiration; the sorrow of misfortune at his 12
closing the eyes; and the agony of blindness at his being 13
screened by (her) tears of joy. And after the lapse of a
short period of time, Mahasveta addressed her eager to
offer betel,—" Dear Kadambari, it is an admitted fact that 14
this newly-come (guest) Chandrapida should be honoured
by all of us. So please give him this (first)." Thus told,
she, with her face bent and turned aside a little, gently
and indistinctly as it were, said to her—" My dear friend, 16

not being familiar with him, I feel shy at this boldness; take and give this to him yourself." Being repeatedly
18 told (to do it herself) by her, (Kadambari) somehow made up her mind like a village girl, to give (it to him). Her eyes not at all withdrawn from Mahasveta's face, her bodily frame trembling, her eyes obscured, sighing heavily, being bathed as it were by Cupid in the streams
21 of the water of perspiration as she had fainted by the strokes of his arrows, [18] as if begging for the support of (his) hand through the fear of drowning in the stream of the water of perspiration and being overpowered by the
2 fear that she was falling, efforting as it were to cling (to him), she stretched forth her tender hand containing the
8 betel. Chandrapida too, extended his hand,—which was
3 naturally red, as if the red *sindura* had adhered to it while stroking the frontal globe of his victory-bringing elephant; which was black on account of the scars made by drawing the string of his bow, thus appearing to bear spots of collyrium clinging while wiping the eyes of the enemies' Lakshmi weeping when dragged by the hair; which (hand)
5 was endowed with fingers, which, on account of the
6 spreading rays of the nails, seemed to have run forth with
6 great speed, to have grown long, or to have been laughing, and which bore another set of five fingers as if they were the five senses with *raga* (passion, redness), that had just then taken their position there out of eagerness to touch (her). And on that (hand), she, who was taken possession
9 of by all the sentiments (*rasas*) coming there from somewhere, as if curious to behold her graceful actions easy to
14 be seen then, gave that betel with her hand, which was

stretched forth listlessly not fixing her attention on the 10
object to be reached, which had a stream of the rays of its nails sent forth as if to search for the hand of Chandrapida, and which, jingling with the rows of bracelets shaken 11
by her tremor, seemed to be conversing with him, thus appearing to be making a gift of herself to him with the pouring of the water of perspiration saying—'Let this slave offered by *Manmatha* be accepted', and as if 12
stationing her life there with the words—'This is in your 13
hands hereafter'. And she, drawing back her tender 14
hand, did not notice her jewelled bracelet although fallen 16
off, as though it were her heart, the interior of which was cleaven by the arrow of Cupid and which had slipped down through the desire to touch him, along her creeper-like 15
arm. And taking another betel, she gave it to Mahasveta.

63. Then coming quite suddenly with hurried steps, 22
a *maina* who seemed to be flowery, owing to the yellowish-red colour of the lotus filaments in her two feet, the 20
shape of a *champak* bud in her beak and the blue colour 21
of the petals of the *Kuvalaya* lotus in the brilliance of her 22
wings; and who was being closely followed by a parrot 20
of slow gait, bearing on his neck what appeared to be a 18
rainbow of a three-colour-shade formed into a ring, and having a closed bill resembling a coral sprout and wings shining like emerald, spoke angrily (thus)—[19] "Princess Kadambari, why don't you prevent this base bird vainly proud of being beautiful, extremely ill-mannered and closely following me? If you ignore my being insulted by him, (then) I will certainly give up my 3
life. Truly I swear by touching your lotus-feet."—Being

thus addressed by her (the bird), Kadambari smiled. But
5 Mahasveta, to whom the matter was not known, asked
Madalekha—'What does she say?' And she replied—
'This maina, Kalindi by name, is a friend of Princess
Kadambari. She was made by the Princess herself to
8 take up the position of the wife of this parrot, Parihasa
by name, after his accepting her hand duly. And because
today early in the morning he was seen by her, (as)
10 instructing something to this Tamalika, Kadambari's
betel-box-bearer, when alone, she, with jealousy arisen
and her face turned aside in anger since then, does not
go near him, does not talk to him, does not touch him,
12 does not see him, and although pacified by all of us does
not get pacified." Having heard this, Chandrapida,
with the central parts of his cheeks visibly throbbing,
13 after gently smiling, said.—"There is such a story;
this is surely passed (heard) in the palace, from ear to
ear; the servants too speak in this manner; people say
15 so even outside; there has been this talk in the spaces of
the quarters also; and this has been heard by us too,—
that the parrot named Parihasa, fallen in love with
Tamalika, princess Kadambari's betel-box-bearer, and
over-powered by that love, does not know even the days
18 passed. Let alone this ill-behaved and shameless fellow
who has deserted his wife, together with her. But, how
is this becoming of Princess Kadambari, that she does not
check this wavering wicked maid? Or why; the want of
21 affection (for the maina) has already been given out by
the Princess in giving at first, this poor Kalindi to such
an ill-mannered-bird. What can this (maina) do now?

[20] Because, this making of a rival wife is for women,
the main cause for indignation, the foremost cause for
estrangement and a grave matter of insult. Only this
(maina) has been simply very patient, because, by her, 2
with despair arisen by the gravity of her misfortune,
neither was poison tasted, nor fire entered, and nor even
fasting undertaken. Indeed there can be no other cause 4
for women's degradation, as this. And if, even after such
a crime, she will get back to intimate union with him
being conciliated, then fie on her! Enough of her! She
is to be avoided from a distance, as she deserves to be
given up with scorn. Who again, will speak to her, or 7
look at her, or utter her name?"—When he had thus
spoken, all those women together with Kadambari, impressed by (his) merry speech, laughed. But Parihasa,
having heard his witty speech, said—"Gallant Prince! 10
this clever (Kalindi), although unsteady, cannot be taken
in either by you or any one else. She too knows so much
of sarcasm (or evasive speech). She also knows jocular
talks quite well. Her intellect too has become sharp by 12
her contact with the royal house. (So) cease (such talks).
She is no proper person for round about speeches of
gallants. For, this sweet-speaking (maina) herself knows 14
the (right) time, cause, extent, subject and occasion for
both anger and grace."

64. At that time, the Chamberlain having come in
said to Mahasveta—"Long-lived lady! King Chitraratha
and Queen Madira invite you to see." Being thus told
and desirous of going, she asked Kadambari—'Friend,
where shall Chandrapida stay?' And she, on her part, 18

what then of Mahasveta who has experienced the state of
love ; or of the friends who are skilled in all arts and
sciences, or of the servants who understand gestures at
all times and are ingenious by their movement in the
royal household ? The maid-servants of the harem have
12 a very sharp insight into such things. In every way, I,
lacking in fortune, am undone ! Now death is quite
desirable to me (and) not a shameful existence. Having
heard this affair, what will mother, or father, or the
Gandharva folk say ? What shall I do ? What remedy is
15 there for this ? By what means shall I cover this blunder ?
Or to whom shall I relate this wantonness of these ill-
behaved senses ? Or seized by this wretched heart, where
shall I go ? I made such a (solemn) vow with (regard to)
18 Mahasveta's affair. I have spoken of it before my
beloved friends. And I sent such a message with Keyuraka
21 Unlucky that I am, I know not at all, by whom this
deluder of mine, Chandrapida, was brought (here) ;
19 whether by the cruel Fate, or by the accursed *Manmatha*,
or by the store of sins committed formerly, or by the
wretched Death or by some one else. Or, he is someone,
never seen, unacquainted, unheard of unthought of and
unimagined, [23] who came here to ridicule me, such that
at his mere sight I have become a tool, as if held fast and
given to him by my senses ; or placed in a cage of arrows
2 and offered by Cupid to him; or taken near him by Love
after making me his slave ; or sold to him by my heart
after accepting the price of his virtues. I have nothing to
4 do with that wavering fellow" Thus she made a resolve
for just a moment. And having made that resolve, she

once again had her heart leaning towards Chandrapida as
before,—as if ridiculed by Chandrapida, dwelling within
her, disturbed by the trembling of her heart, with the
words—" You falsely modest girl, if you have nothing to 5
do with me, here I go" ;—or taken leave of her by her
own life clinging to her neck, after setting out the very
moment she resolved to abandon him ;—or addressed by
her tears which came out just then saying—'Indiscrimi- 9
nate girl, having washed your eyes please see once again 8
whether this person is fit to be rejected or not';—or
threatened by the Mind-born Cupid as,—'I shall take 10
away your pride of courage along with your life.' Then, 9
owing to the force of all counter-arguments ended, she,
overtaken by the vehemence of love, rising up as if
subjected to the will of another, stood gazing at the same
pleasure-mount through the latticed window. And re-
maining there, she beheld him not with her eyes, but 13
with her memory, as if afflicted by the intervention of
tears of joy. She drew his picture, not with a painting
brush, but with her fancy, as if afraid of defiling it with 14
the sweat dripping from her fingers. She embraced him,
not with her bosom, but with her heart, as if fearing the 15
disappearance of the thrill (*lit.* horripilation). (And) she
employed to go to him not her servants, but her own
mind, as if not enduring the delay in uniting with him.

66. Chandrapida too, having entered the brilliant
jewel-house as if it were a second pure heart of
Kadambari and dropping himself on a carpet spread on a 20
slab of stone and having on both its sides many pillows
piled up one above the other, had the pair of his feet

received by Keyuraka on his lap ; and surrounded by
those maidens seated in the places assigned to them, he
entered into a thoughtful mood with an oscillating mind.
[24]—" Are such graceful gestures as these, which rob
away the hearts of all men, quite natural of this
Kadambari, daughter of the Gandharva King! or are
they those that were directed towards me by the Shark-
2 bannered god, pleased with me even without a worship
(from me) ?—such that she looks at me sideways, with an
eye, filled with tears, containing *Raga* (redness, passion),
having its corner contracted, and overspread as it were,
with the pollen dust of the flowers of Cupid's arrows dart-
5 ing into her heart. And when seen by me, she covers
5 herself bashfully with the white splendour of her smile as
with a white silk (veil). And in her shyness turning her
face away from me, she presents the mirror of her cheek
as if with a longing for the transference of my image
8 (there-in). With her nail she writes on the lap (i.e. surface)
7 of her bed something as if noting the first improper act
committed by her heart in according room for me. She
fans her tired face as it were, with the palm of her hand,
trembling with the fatigue due to taking near me the
betel-roll, having a swarm of bees hovering round it with
the mistaken notion that it is a red lotus, and thus appear-
10 ing to be holding a *tamala* leaf."—Once again he reflected
" Probably the levity, easily found in human beings,
deludes me thus with thousands of false imaginations. It
is either the youthful ardour, or Cupid with all discrimi-
12 nation lost, that intoxicates me. For, the eyes of young
men see even a little perturbation as great, as if they

(eyes) were affected by the *timira* disease. Even a slight
affection is spread far and wide by youth's ardour, just
as a drop of oil is spread by water. Fickleness, which
being like a poet's mind, is worried with hundreds of 14
various fancies created by itself and has nothing that it
does not imagine. There is nothing that a youthful mind
seized by the skilled Cupid, does not draw like a painting
brush. There is no place where self-conceit, like an un- 17
chaste woman, would not set itself upon, with the pride 16
of beauty arisen. Like a dream, Desire presents even such
things as are not experienced before. Like the peacock-
feather-bundle of the conjurer, Hope sets before (us)
even impossible things." Further he thought once again— 19
" What is the good of thus worrying the mind only in vain ?
If this maiden of bright eyes has her heart thus set on me
in truth, then the same Cupid, who has been favourable
to me even without being requested, will himself present 21
her very soon. He himself will remove this (my) doubt.',
—Thus concluding he rose up and sat ; [25] and remain-
ed playing with those maids with dice, with vocal music,
on the lute, with tabors, with discussions about doubtful
notes, with *Subhashita*-recitals and with various other 2
talks which formed charming pastimes of fine-arts. And
having remained (thus) for a while, going out with a mind
occupied by a curiosity to behold the garden, he ascended
the peak of that pleasure-mount.

67. Kadambari, however, on seeing him, left that
window and with her mind stirred by Love, ascended the
upper terrace of her palace, like Gauri (ascending) the 7
peak of Kailasa, seemingly to look at the way of Maha- 5

sveta, as she was delaying. And there, remaining with a few servants, she was having the sun-shine warded off by an
8 umbrella as white as the orb of a moon and bearing a gold handle; being fanned by four foam-white tail-fans that were being waved; practising the donning of the dress suited to approach Chandrapida as an *abhisarika*,
10 even during day-time, with a dark veil, as it were, on account of the swarm of bees hovering over her head, greedy of the perfume of flowers (worn by her); often seizing the ends of the *chamaras*; leaning again and again on the rod of the umbrella; laying both her hands
12 frequently on Tamalika's shoulder; embracing her friend Madalekha over and over; repeatedly, looking at him with her eyes contracted at the corners, her entire body being concealed by her attendants; often having the three
14 circular skin-folds on her abdomen slightly turned; repeatedly depositing her cheek, turning aside, on the top of the creeper-like staff of the portress; over and again placing on her tender leaf-like lower lip the betel-roll held in her motion-less hand; frequently walking a few paces in following her servants running on being struck
17 with the whithering lotuses; smilingly looking at him and being looked at by him, she did not notice the time, although great, that had passed by. Being informed of
19 Mahasveta's return by a portress coming up, she descended from there. Although little interested in bathing and such other things, she did her daily duties at the pressure
20 of Mahasveta. Chandrapida too, having descended from there, having gone through the bathing-rite with the help of those servants of Kadambari assigned to him at first,

[26] and having worshipped his favourite deity on an unimpaired rock, did all his daily duties such as dining, on the same pleasure-mount.

68. And after duly taking his food, sitting on an emerald slab,—which lay in the eastern part of the pleasure-hill, which was charming and as green as the *harita* bird, which was suffused with a spray of the rumination-foam of the female deer, which had the (dark) 4
lustre of the waters of the Yamuna motionless out of fear of the plough of Balarama, whose red shining was due to the *alaktaka* dye of the feet of young women, whose 5
surface was rendered sandy with the pollen of flowers, which was concealed by a creeper-bower, and which (hence) served as the music hall for the peacocks to dance,—he 6
quite suddenly beheld, on account of a white light of a very great brilliance, the day extinguished as by water, the sunshine drunk up as by a circle of lotus-fibres, the 8
Earth bathed as by the Milky ocean, the horizons besprinkled as with a shower of sandal-juice, and the expanse of the sky smeared over as with *chunam*. And it occurred to his mind—"Can it be, forsooth, that the divine, cool-rayed moon, the lord of the herbs, has arisen 11
quite suddenly? Or, that the fountain-chambers have been opened with their thousands of white streams sprayed 12
by the movement of the machine? Or that the celestial Ganges, that has whitened the world with her water particles scattered by wind, has come down to the surface of the Earth?"

69. And out of curiosity having cast his glance in the direction of the light, he beheld coming towards him

Madalekha, surrounded by a bevy of a great number of
maidens, having a white umbrella held over and a pair of
17 Chamaras waved (in front); with support offered to her
with the right hand by Kadambari's portress, who, in her
16 left hand that held a cane-staff, was carrying a cocoanut-
17 shaped casket containing sandal-unguent, the mouth
16 of it being covered with a piece of wet cloth; the way
being shown her by Keyuraka, who was carrying (in his
hands) a pair of washed silken garments yielded by the
Kalpa tree, and which could be easily blown away
20 by the breath of exhale; and being followed by Tamalika
who was carrying garlands of *Malati* flowers in her hands;
and (he also beheld) Taralika near her, as also a very
beautiful pearl-necklace which was held by her in a
21 white-silk-lined casket; which was, as it were, the
cause of the whiteness of the Milky ocean; or the own
brother of the moon; or the fibrous stalk of the lotus
emerging from the navel of Narayana; [27] or the heap
of nectar-foam balls thrown off (the ocean) churned with
(the mountain) *Mandara*; or the slough of Vasuki, left
behind out of fatigue due to churning; or the smile of
2 Lakshmi that dropped down at leaving her paternal
home; or the collection of all the fragments gathered
together, of the digits of the moon shattered during
the churning with the *Mandara* mountain; or the
reflection of the multitude of stars lifted up from the ocean-
water; or the amassed showers of the watery spray from
4 the trunks of the guardian elephants of the quarters; or
an ornament made out of rows of stars for the elephant in
5 the form of Cupid; or made of bits of an autumnal cloud;

or prepared out of the pure hearts of the hermit-folk
captivated by the beauty of Kadambari; which appeared
to be the best of all jewels; or the consolidated mass of 7
the fame of all the oceans; or the rival of the moon; or
the life of moon-light; which, possessing a central jem
charming as a drop of water rolling down from a lotus- 8
leaf, was like Lakshmi's heart; which, with its rays
white like the bracelets of lotus-fibres, was like a love-
lorn person whose hands look white with bracelets of 9
lotus-fibres; which, whitening the quarter-ends with the
mass of rays of its large pearls, was like the autumnal
moon which whitened the horizons with a multitude of 0
rays freed from the clouds; which, wafting a fragrance
like that of the breasts of celestial nymphs, was like the
stream of Mandakini (celestial Ganges) bearing the 10
fragrance of the breasts of heavenly nymphs (bathing
there-in); and which was diffusing great lustre. And after 11
seeing it, Chandrapida concluding in his mind that *that*
was the source of the whiteness which had eclipsed the 12
shining of moon-light, received Madalekha coming near
him, with the observance of a suitable civility, such as
rising up etc., even from a distance. She, however, having
sat on the same emerald-slab for a while, rising up, herself 14
anointed him with the sandal unguents, caused him put
on those two silk garments and made him wear a head-orna-
ment prepared out of Malati-flower-chaplets; and then
taking out that necklace, she addressed Chandrapida—"O 16
Prince! whom does not this gentleness of yours, charming
as it is absolutely free from vanity, subjugate with
affection? The very civility of yours accords scope for 18

such persons. Of whose life are you not the master with
his (handsome) form? On whom do you not impose kin-
20 ship, with this conduct of yours exhibiting a causeless
affection? And whom does this naturally sweet behaviour
of yours not be-friend? And whom do these virtues of
yours of a naturally smooth manner of thinking, not
comfort? It is just your form that [28] deserves the blame
in this matter, as it creates confidence at the very first
2 sight. For, if otherwise, everything done with reference
to you of a greatness reknown in all the wordls, would
appear highly improper. Thus,-Even conversing (with you)
3 would appear as despising you. Regard too shown (to you
by any person) would lead to the inference of his pride of
being in a superior position. Praising also would indicate
5 one's self-conceit. Even civility would show his un-
steadiness, as it were. Affection too would remind one of the
ignorance of his own position. Even a request would be
6 understood as boldness. Service would only look as an in-
considerate act. A gift too would become an insult. More-
7 over, what can be given to one who has himself taken
away (our) hearts? What can be offered to the lord of
our lives? What return favour can be made to you who
have first conferred on us the great favour of coming here?
8 With what can this visit of you who have granted us the
9 fruit of our existance by showing yourself to us, be made
fruitful? With this pretence Kadambari just shows her
affection to you and not her riches. That the riches of the
good people belong to others needs no proof at all. Let
12 alone riches. Even by accepting the slavery of a person
like you, a maiden will not be put down as doing an un-

worthy act. Even by giving her own self (to you), she
will not be deceived. Even by giving her life, *she* will
not repent. The greatness of the virtuous is such that it is
averse to rejecting a suppliant and is overpowered by cour-
tesy. And such humility as of those who give (something) 15
never rises in the case of those who ask (for anything),
The truth, however, is that, by this affair, Kadambari
considers herself guilty of an offence towards you. Hence
this necklace, named 'Sesha', the only one left out of all the 18
the jewels that rose up on the occasion of the churning for
nectar and highly valued for the same reason, which was
given by the divine Lord of the waters (the sea) to Varuna
who had been to his home once, which was by that Varuna
presented to the Gandharva king and by him to Kadam- 20
bari, has now been sent to you even by her who, consider-
ng the sky alone and not the earth as the proper abode
of the moon, thinks that your body (alone) is worthy of
this ornament. No doubt persons like you whose bodies
are adorned by the ornaments of their own virtues, [29]
do not put on their limbs the load of ornaments which is
the source of trouble and which is highly prized by ordinary
men; still Kadambari's love is the reason in this
matter (of your wearing it). Has not Lord Vishnu placed
on his chest that piece of stone called Kaustubha exhibit- 3
ing his great regard for it as it came up along with Lakshmi.
Niether does Narayana surpass Your Highness; nor
does the Kaustubha jem excel '*Sesha*' even by the smallest
fraction if excellence; nor is Lakshmi able to resemble 5
Kadambari even by the smallest bit of similarity in form
Hence, she deserves this honour from you. And she is

7 not unworthy of (your) advancing love (for her). And
surely, if her love (request) is rejected by you, she will
give up her life after worrying Mahasveta with thousands
9 of rebukes. Hence only, Mahasveta has sent to you
Taralika too carrying this necklace. She also has sent this
message to your Highness, - your noble self should not,
11 even in thought, reject the first request of Kadambari pre-
ferred to you. Having said so, she fastened that (neck-
lace) on his chest, like the starry circle on the slope of the
Gold-mountain (*Meru*).

70 Chandrapida, however, being struck with won-
der replied—" Madalekha, what can I say ? You are clever.
You know how to make (any one) accept (your offer). You
have shown your skill in speaking, by snatching away
from me even an occasion for replying. O simple-minded
15 girl ! who are we to (govern) ourselves ? Who again are we
either for accepting or refusing (anything) ? All this tale
has indeed come to an end. This person (i. e, myself)
rendered subservient (to you) by you (ladies), may now be
17 employed freely in any matter, pleasant or unpleasant.
There is no one whom (even) the discourteous qualities of
the most courteous princess Kadambari, do not enslave. "
20 Having said thus, after remaining for a very long time
engaged in talks relating to Kadambari only, he dismissed
Madalekha. And even when she (Madalekha) had not gone
very far, [30] the daughter of Chitraratha, having discard-
ed the insignia of staff, umbrella and chamara, prohibiting
all the attendants following her and accompanied by Tama-
lika, ascended once again the same palace-terrace in order
to gaze at Chandrapida standing on the pleasure-mount and

white with sandal, silk-garments and the necklace, as at the
moon resting on the Rising Hill and looking as white as
sandal or silken garment or a pearl necklace. And remaining 4
there, she once again captivated his mind in the same
manner (as before) with her love-affected glances diversified
by various kinds of graceful actions. Thus:—Now and then 5
she appeared as if painted (in a picture) with her delicate
left hand placed on her round hips, with her right hand
stretched forth along the (hem of the) silk garment worn
by her, and with motionless pupils ; frequently she seemed
to be with a covered up mouth out of fear of his name
escaping (it), by remaining with her open palm placed on 7
it when beginning to yawn ; often she looked as if she had
begun to call (him) out because of the noise of the bees 8
eager for the fragrance of her exhaled breath, beaten off
with the skirt of her silk (garment); repeatedly she
appeared to have made signs (to him) for embracing, by 10
having her breasts covered with her two arms doubled in
confusion when her silken (upper) garment slipped down
owing to the wind ; again and again, she looked as if
saluting him, by the graceful sport of smelling her folded 11
palms filled with flowers taken away from her massive
tresses ; now and then she seemed to be announcing the
rise of the longing in her heart, with the long pearl-neck- 12
lace revolved over her two fore-fingers ; often she appeared
to be relating (to him) her suffering due to the strokes of
the arrows of the flower-weaponed god, on account of her
hand shaken (in distress) on stumbling over the flowers of
worship (placed on the floor); frequently she looked as if
she were held fast and handed over (to Chandrapida) by 14

Cupid, as her feet were bound by the chain of her girdle
which had slipped down ; and over and again having her
loosened garment held together by her trembling thighs,
having her breasts covered with just a portion of the silken
15 upper garment trailing on the ground, with her three
creeper-like skin-folds on the abdomen twisted while
turning round in fear, with her lotus-like hands busy with
tying up her abundant tresses fallen dishevelled over her
18 shoulders, she was gazing at him, having turned aside her
face in which the lotus on the ear was rendered white by
18 the casting of side-glances, which had cheeks coated with
the spray of nectar (or chunam dust) in the form of her
disconcerted smile ; and which was changeful with the
different phases of the sentiments ; thus she stayed there
until the day, having withdrawn its light, became red.

21 **71**. Then when the Sun-god, the lord of the lives of
lotuses and the emperor of the cycle of all the worlds, was
20 becoming red as if with the passion he had in his heart for
lotus plants ; when gradually the sky too had redness
22 infused into it as if through the ladies' glances red with
ire at the delay of the day (in coming to a close) ; [31]
when (the sun,) whose horses are as green as the aged
harita birds, had withdrawn his lustre ; when lotus groves
were turning green as the rows of lotuses had closed (into
buds) at their separation from the sun ; when the beds
2 of night lotuses were becoming white ; when the horizons
were getting reddish ; when the evening was growing dark ;
5 and when the divine sun had very slowly disappeared
4 together with his rays which were red and which, being
full of love for him, seemed to be with hopes of reuniting

with the splendour of the day ; when the world of mortals
was overfilled with the redness of the evening as with the
(surging) ocean of the sentiment of passion in the heart of
Kadambari, which (ocean) swelled up at that time ; when 6
the darkness of the lustre of a grown up *tamala* tree, was
spreading causing the tears of ladies like the (dark)
smoke issuing from thousands of hearts of the *chakravakas*
scorched by the fire of the flower-weaponed god ; when the 7
sky was with its clusters of stars turning white as if they
were a shower of the spray of water scattered by the trunks
of the quarter-elephants ; and when the time became such 9
that it was not possible to see anything ;—Kadambari
descended from the mansion-terrace and Chandrapida
too from the top of the pleasure-mountain. Not long after 10
that, as it were, there came up the divine moon, the
producer of nectar and a delight to the eyes ; who was
being propitiated (rendered bright) by the night-lotus-beds,
his feet (rays) being seized (by them) ; who was (recon- 11
ciling) whitening the (ladies) quarters whose (faces) ends
were darkened as if they were angry ; who was avoiding
the day-lotus-beds that were asleep (closed) as if out of
fear of rousing (opening) them ; who, under the guise of
his stain, was bearing the (dark) night on his heart, as it 13
were ; who bore the redness at rising, as if it were the
alaktaka dye adhering to him when Rohini (his wife)
kicked him with her feet ; who, on account of his extreme
love, was going towards the sky wearing a blue garment
of darkness, as if she were an *abhisarika* wearing a gar- 15
ment as dark as darkness itself ; and who seemed to be
scattering beauty (every where). And when the moon, the

17 one umbrella characterstic of the sovereignty of the flower-
weaponed Love-god, the husband of the bride namely the
night-lotus, and the charming ear-ornament of the night,
had risen high ; and when the world with its quarters
whitened, appeared as if carved out of ivory (the elephant
19 tusk) ;—(then,) on the bank of a house-hold lotus pond
which appeared to be completely filled with lotuses because
of the unchecked shedding of moon-light (over it) ; where
20 the flight of steps were white like chunam being washed
by its ripples ; on which bank there wafted a breeze from
the fan of thin waves; and on which, pairs of swans were
21 asleep, and the chakravaka couples were crying aloud at
their separation ; (there) Chandrapida was reposing on a
wide slab formed of pearls, which bristled on account of
leafy-creeper-paintings drawn along its borders with rows
of lotus petals, which had white *sinduvara* garlands placed
there as an oblation ; [32] which was washed with *hari-chandana* (sandal) juice ; which was as *cool* as moon him-
self ; and which was shown to him by Kadambari's
2 servants. And as he lay there, Keyuraka qui e suddenly
announced to him that Princess Kadambari had come to
see him.

72. Then, Chandrapida, getting up hurriedly, saw
9 Kadambari coming accompanied by a few (female)
5 friends ; she had removed all royal insignia and had just
a single-stringed necklace as her ornament like an
ordinary woman ; her slender body was whitened with
6 very pure sandal juice and a *dantapatra* ornament was
placed on one of her ears ; she was wearing as a *karna-pura* ornament a lotus petal as tender as the bud-shaped

digit of the moon ; she had put on a pair of garments
yielded by the wish-granting tree and clear like moon- 8
light ; she was like the goddess of moon-rise in person,
with her attire quite charming at that time ; and was
given the support of her hand by Madalekha. And hav-
ing come, exhibiting a loveliness due to affection, she sat 10
down like an ordinary woman, on the ground, a place fit
for servants. Chandrapida too sat down on the bare
ground, although persuaded more than once by Madalekha,
who said—' Prince, please be seated on the pearl-slab 11
only.' When all the ladies were seated, Chandrapida,
having remained silent for a while as it were, began to
speak—" Princess, there is no need even for the favour of 13
conversation etc. in the case of a servant who is gratified
by the mere casting of a glance. What then of such a
favour ? Even after thinking carefully, I do not at all
find in me even a slight bit of merit of which this exces-
sive grace (of yours) is worthy. It is your extreme
simplicity and goodness which is charming being free from 17
vanity, that such respect is shown (by you) even towards
a newly acquired servant. Probably the princess con- 18
siders me to be wanting in courtesy and fit to be won over
by polite behaviour. That servant (alone) of yours is
indeed fortunate, on whom your authority would be
exercised. What need is there for respect towards a 19
servant fit to carry out every bit of your command. With
such consciousness about you, I feel shy to offer as presents 21
to you who have come to me, this body which is only an
instrument for rendering service to others and this life (of 20
mine) which is as insignificant as a blade of grass. This my

own self, this my body, this my life, or these my senses,—
elevate any of these to greatness by (your) acceptance."
[33] Then, cutting short the words of him who was speak-
ing thus, Madalekha smilingly said—"Prince do away with
2 this extreme constraint (on yourself). Friend Kadambari
is indeed pained by it. And why is all this said in this
manner? Even without your word for it, all this has been
accepted by her; why then is she placed in the swing of
doubt (suspense) by this speech which is vain being only
5 formal?" Having remained silent for a while and creat-
ing an occasion for it she asked him, leaving nothing,
thus—"How is king Tarapida? How is queen Vilasavati
and how the worthy Sukanasa? Of what sort is (the city)
Ujjaini and at what distance is it? What sort of country
7 is the *Bharatavarsha*? Is the mortal world charming at
all?" After remaining long in conversations of this kind,
Kadambari, getting up and having issued necessary in-
structions to Keyuraka and the servants who were to sleep
near Chandrapida, ascended the terrace of her sleeping
10 mansion. And there she graced a couch arranged under-
neath a canopy of white silk. Chandrapida too, on that
very pearl-slab passed the night, as if it were a moment,
having his feet shampooed by Keyuraka and recalling to
12 his mind Kadambari's being free from vanity, her ex-
quisite beauty and the extreme gravity of her character;
Mahasveta's disinterested affection; Madalekha's nobility
13 the high-mindedness of the servants; the excessive rich-
ness of the gandharva kingdom; and the beauty of the
Kimpurusha country.

73. Then, gradually, the lord of the stars (moon),

wearied by keeping awake for seeing Kadambari, came
down as if to sleep, to the row of forests on the (western
sea-) shore, which had groves of *tala*, *tamala*, *tali* and 17
plantain trees; and which was cool with the breeze of the
very thin waves. The moonlight was reduced to a faded 19
state as if by the hot sighs of amorous women distressed
at the separation (from their lovers) which was drawing 18
near. Splendour (*Lakshmi*), having passed the night in
the midst of night lotus-petals, (now) fell on the sun
lotuses, as if with passion overpowering on beholding 21
Chandrapida. And at the close of night, [34] when
the big lamps in the bed-chambers were growing pale
and thin in form as if they were uneasy remembering
the strokes from the lotuses on the ears of amorous
women, (which their lovers received during the night);
when there blew the early morning breezes, fragrant with 2
the creeper-blossoms, and with the amorous movements
of the sighs of Cupid wearied by discharging arrows con-
tinuously; when the stars, distressed by the rise of the
dawn, were resorting to the creeper-bowers on the
Mandara mountain as if out of fear; and when in due
course of time, arose the sun bearing a reddened orb as if 5
it were the redness (or passion) adhering by its living (the
whole night) in the hearts of the chakravakas;—(then) 6
Chandrapida, rising up from the pearl-slab, having wash-
ed his lotus-face and offered his obeisance to the *Sandhya*,
accepting a betel-roll said—"Keyuraka, see whether 7
Princess Kadambari has got up or not; and where she is
(now)." And when, by him, who went out and returned, it
was reported thus—"Prince, on the white dais in the 8

courtyard, just beneath the Mandara Palace, she is sitting with Mahasveta ', he went to see the Gandharva Princess. And he saw there Mahasveta, who was respectfully waited upon by female ascetics with white ashy foreheads, quickly moving palms of hands turning rosaries of beads, and garments red with mineral colours, as they
11 had taken the (*Saivite*) *Pasupata* vow; by those (Buddhist nuns) who were observing the *Raktapata* vow, wearing clothes as red as the bark of the ripe *tala* fruit; by those (Jains) of the *Svetapata* sect, having their breasts girt tightly with bands of white cloth; by the female
15 recluses bearing the marks of students belonging to the
14 three *varnas*, having matted hair, deer-skin, girdle of the *munja* grass, birch cloth, and *palasa* sticks;—by all these appearing as the presiding deities of the *mantras*, in bodily form and reciting the sacred hymns in praise of the divine Triambaka, Ambika, Kartikeya, Vishnu, Jina, Arya-
17 vilokiteswara, Arhat and Brahma; and who (Mahasveta) was (then) honouring the aged kinswomen of the Gandharva King, come to see her and held in reverence by the ladies of the harem, by respectful salutations, conversations, rising up to greet and offers of the nearby cane-seats. (He also saw) Kadambari, who was atten-
22 tively listening to the Mahabharata, mightier than all other auspicious things, which was being recited by Narada's
21 daughter singing in a sweet voice to the accompaniment of the tune of a pair of flutes, played upon by a Kinnara couple seated at the back, and sweet as the (humming of
22 the) bees; who, in a jewelled mirror held before her, was looking at her lower lip, **[35]** the interior of which was

turned dark by the black tinge infused to it by the colour of the betel, which was overspread with the pleasing lustre of her teeth, and which was as pale-red as the piece of cloth with which honey left over after sipping is wiped off; 2
to whom the departing obeisance and circumambulation as by the early morning moon was being made by the house 1
hold swan that moved about in a circle, with its wide 3
open eyes directed towards her *Sirisha* ear-ornament, in its longing for the acquatic plant *saivala*; going near both of them (i.e. Mahasveta and Kadambari), having made an obeisance, took a seat that was placed on the same white dais. Having remained silent for some time, and then 6
seeing Mahasveta's face, he showed a gentle smile such that his cheeks throbbed at the middle. With just that much, she, having known his intention, said to Kadambari—" Friend, Chandrapida who is moved by 8
your virtues, just as the moonstone is wetted by the moonbeams, feels unable to speak. The prince desires to go, The group of Princes, with news relating to him not 10
known, and left behind, is in distress. Moreover, this love between you both, although you two may be afar, is permanent till death, just like that between the day-lotus-beds and the Sun (their kin), or the night-lotus-groves and their lord, the Moon. Hence, please give him 12
leave to go."

74. Then Kadambari having replied—" Friend, this person (i. e. myself) together with all my servants are subservient to the Prince like his own inner self; what need for solicitation in this matter?", and calling out the Gandharva Princes, bade them to conduct the 16

Prince to his place. Chandrapida too, after rising up,
saluting Mahasveta first and Kadambari next, and being
18 caught by her mind and eyes, lovely with love, said—
' Princess, what shall I say ? The world does not believe
persons who talk much. I should be remembered by you
in the talks about your servants,' and then went out of the
20 maiden's harem. All those maidens, except Kadambari,
drawn by their regard for his guna (merits ; rope) as if
they were subjugated by another, followed him going, as
far as the outside arch-gate. When the maidens had return-
ed, Chandrapida, mounting the horse brought to him by
Keyuraka, and [36] followed by those gandharva
princes, set out to go away from the Hemakuta mountain.
And to him going on, Chitraratha's daughter was not only
the main-stay of all the inward hopes, but she also occupied
3 all the outward quarters. Thus :—with his mind full of
(thoughts about) her, he beheld only her at his back,
closely following as it were, on account of the sorrowful
4 pain of unbearable separation ; in his front, causing
obstruction to his going along the way ; in the sky, as if
thrown up in the flurry of the anxiety of the heart disturbed
6 by his separation ; and on his chest, stationed in order to
behold his face well, as her mind was afflicted by the
6 separation. And in due course having arrived at Maha-
sveta's hermitage, he beheld his army encamped on the
7 bank of the Acchoda lake, having come there mainly by
following the hoof-prints of Indrayudha. After sending
8 back all the gandharva princes, he entered his tent, being
saluted by the men of his army who were (filled) with joy,
10 curiosity and wonder. Having duly honoured the entire

group of princes, he passed the day mostly in the company
of Vaisampayana and Patralekha, with such narrations
as—Thus is Mahasveta, thus Kadambari, thus Mada- 11
lekha, thus Tamalika and thus Keyuraka. Regal splendour
did not show her fondness for him as before, as though
disliking his having seen Kadambari's beauty. And that
night too passed, while he was quite awake, thinking of the 14
same bright-eyed lady, with a continuously uneasy mind.
The next day again, the devine sun having risen up, when 15
he remained in the royal-assembly-tent with his mind
fully occupied with thoughts of her, he beheld Keyuraka
entering with the door-keeper quite unexpectedly. And
as Keyuraka, even from a distance, bowed to the feet of 17
the prince, with his own head touching the ground, he
(Chandrapida) saying ' come on ; come near ', and running 18
forward embraced him closely in public, first with his eyes
moving to their corner-ends, then with his heart, next with
the rise of horripilation and afterwards with his two arms.
He also had him seated just near him; and then fondly asked 20
him in words whose syllables were turned white by the
nectar of his gentle smile, and which were as if made of
a spontaneously flowing affection that was liquified.
—' Keyuraka, tell me ; is the princess Kadambari, together 21
with her friends and servants, keeping well ? and also the
revered Mahasveta ?' [37] He (Keyuraka), however, with
his fatigue of journey removed instantly being bathed or
anointed as it were, just by the prince's smile springing
from his excessive affection, replied with still greater earnest
ness, after bowing down to him, thus—'She, of whom your
Highness asks thus. is now quite well '. Having said thus, 3

he showed him, after taking out, a casket of lotus-leaves
covered with a strip of wet cloth, whose lid was fastened
with lotus-fibres and which had the seal of rings of young
lotus-fibres dipped in sandal-paste. Opening it, he show-
6 ed him the tokens, that were inside, sent to him by
Kadambari. They were thus ;—Milky betel-nuts, (some of
them) green as emerald, a few with their shells removed, and
(the others) enclosed in beautiful sprays ; betel-leaves,
yellowish-pale like the cheeks of the female parrot ;
8 camphor flakes, as large as the crescent moon on Hara ;
and sandal-unguent, pleasing on account of the rich per-
fume of musk (added to it). And he said—" prinoess
10 Kadambari pays homage to your Highness with her joined
9 hands, kissing (i. e. touching) her crest-jewel, and hav-
ing a network of red rays streaming forth through the
interstices of the delicate fingers ; Mahasveta, with words
11 enquiring about your well-being, along with an embrace
at the neck ; Madalekha, with a salutation in which her
12 forehead is bathed in the mellow lustre of her dislocated
crest-ruby ; the whole group of maidens, with an obeisance
13 in which the angular ends of the *makarika* ornaments
worn on the line dividing the hair on the heads strike the
ground ; and Tamalika, with a bow to your feet, as
14 also touching respectfully the dust of your feet.
Mahasveta also has sent you a message—" Indeed they
15 are blessed, within the range of whose vision you have not
come. Those virtues of yours which were, in your
presence, as cool as snow, as if made of the moon, have
in your absence, become as though made of the sun. People
17 here, are indeed yearning for that past day brought about

somehow by providence, as if it were the day on which
nectar was produced. Devoid of you, the city of the
Gandharva king is as though dull because of a great 19
festival being just over. You know me very well as one
who has renounced everything. Still, quite against my
will, my heart, perforce as it were, wishes to see you who 20
have been so partial to me without any reason. More,
over [38] Kadambari is very unwell in body. And she
recollects you looking mostly like the Love-god with your
smiling face. Hence, by the honour of a second visit, 2
you please make her feel proud of herself as possessing
some virtues. For, the regard shown by noble-minded
persons will raise a person to high esteem. The prince
must needs bear this trouble due to the familiarity with
persons of our sort. Your goodness alone produces (in us) 4
such improper audacity of sending a message to you. And
here is sent the *Sesha* necklace forgotten by your Highness
on the bed."—With these words, he took it out as it was 6
tied up at one end of his upper garment, and being indicat-
ed by streams of rays issuing forth through the minute
interstices of the threads, and placed it in the hands of
the lady bearing the chamara.

75. Then saying—" It is the fruit of the penance of
(my) worshipping the feet of Mahasveta, that Kadambari
loads me thus with a very great load of favours such as re-
collecting me." Chandrapida himself accepted all that 10
by placing the same on his head. He wore that very
necklace round his neck after having smeared (his limbs) 13
with that unguent which seemed to be the very loveliness
dropped off the cheeks of Kadambari, or the lustre of her

11 smiles turned into a liquid state, or her heart which was
flowing, or her numerous virtues streaming forth; which
12 was pleasant to the touch, delightful (to the heart) and
14 fragrant (to smell). And having accepted the betel,
rising up after a while and supporting his left hand on
the shoulder of Keyuraka, he, even as he was standing,
16 dismissed the group of the chief princes pleased with the
honour done to them as usual; and very slowly went to
16 see the elephant Gandhamadana. Having stayed there
for just a minute; he himself spread for him a handful of
tender grass which seemed to be with lotus-fibres being
intermixed with the net-like rays of his own finger-nails;
and then set out towards the stable of his favourite
19 horses. As he was going, he glanced at his servants, by
obliquely turning his face just a little. Then, all the
servants having been sent away being forbidden to follow
20 by the door-keepers who understood his mind, he entered
the stable in the company of just Keyuraka. When the
22 stable-guards (too) with eyes stupefied by fear at being
scared away, had bowed to him and gone away, [39] he,
arranging in its right position the cloth-covering on Indra-
yudha's back, as it had slipped down a little on one side;
2 pushing aside the (horse's) mane-bristles, yellowish-red
as saffron and obstructing the vision of his eyes already
contracted slighly; having placed his feet on the leg to
which the horse's hoofs were tethered, and having slowly
and gracefully placed the burden of his body on a wooden
3 post of the stable; (he) spoke (thus) with curiosity.—
'Keyuraka, tell me all that happened (in) the Gandharva
5 King's house, since my departure. With what occupation

did the Gandharva Princess pass the day? What did
Mahasveta do? or what did Madalekha say? or what 6
were the talks among the servants? or what did you do
yourself? Was there any talk at all with reference to
me?" Keyuraka, however, replied to everything.— 8
"Your Highness may deign to listen. On your departure,
while the harem of maidens produced, as it were, by means
of the jingling of the series of anklets, the tumultuous
sound of the drums announcing the departure of thousands
of their hearts, Princess Kadambari, accompanied by her 10
servants, ascending the terrace of her mansion, gazed on
the way by which your Highness went and which was
gray with the line of dust raised by the horses. When
your Highness had disappeared from her vision, she, with 12
her face reclined on the shoulder of Madalekha, remained
there alone for a long time, affectionately, flooding that
quarter-end by casting her glances, white like the Milk-
ocean and the contact of the sun's rays (hands) being
warded off jealously by the moon as it were, under the
guise of the white (royal) umbrella. Reluctantly having
come down from there with dejection, and after staying 15
in the assembly-hall for just a moment as it were, rising
up she was being informed of the flowers of worship (on
the ground) by the humming bees as if through the fear
of her stepping over them; she was furnishing the
domestic peacocks with neck-chains as it were, being
uneasy at the noise of their notes, through bracelets 18
dropping round their necks as they raised up their faces
towards the rays of their finger-nails, white like showers
of water; and at every step, taking the support of the

sprouts of the bower creepers white with blossoms, with her hand and of the numerous virtues of your Highness
20 with her heart, she arrived at that very pleasure mountain on which your Highness was staying. Having arrived there, she passed the day beholding the marks of your Highness's stay, repeatedly pointed out by the servants with the words ;—" Here His Highness rested on this misty stone-slab, the green creeper-bower over which is be sprinkled by a spray from a fish-shaped tap made of emerald-stone ; here [40] he bathed on this broad slab which is densely covered with swarms of bees adhering to it owing to the fragrance of the scented water ; here, on the bank of the mountain rivulet, sandy with the pollen dust of flowers
2 the divine Trident-bearer was worshipped ; here, on this slab of crystal rock by whose rays even the moon is put to shame, he took food ; and here, on this flat rock of the Pearl-Hill, which bears the marks of sandal juice trans-
6 ferred to it, he slept." And at the close of the day, in the same palace of crystal-stones, she somehow took food, although it was not relished by her, at the (persuading)
7 effort of Mahasveta. Even when the divine sun had set and the moon risen, she remained there alone for some
8 time ; at moon-rise, she had her body moistened (with perspiration) as if she were made of moonstone ; with closed eyes she was thinking over something, placing both her hands on her cheeks as if out of fear of the moon's orb
10 entering into them ; having remained thus just for a moment, and then rising up, she walked into her bed-chamber, with difficulty planting her feet dexterous in a gracefully slow movement, as if they were very heavy

with the load of the images of the moon reflected in her clear (toe) nails. (Then) she threw her slender body on 13
the bed ; and since that time tossing herself up with severe head-ache and over-powered with a ruthlessly burning fever, she passed the night in very great pain owing to some mental affliction, without closing her eyes at all,
along with the auspicious lamps, beds of night-lotuses and 15
the chakravaka birds (who keep awake all night). And early in the morning, having called me to her, she commanded me, with reproof, to get (her) detailed news about your Highness."

76. Having heard that, Chandrapida desirous of setting out (immediately) came out of his tent, shouting—
'A horse ; a horse.' Having mounted Indrayudha that 18
was saddled and brought to him hurriedly by his horse-grooms, he placed Patralekha behind him ; and after appointing Vaisampayana to be in charge of the army, dismissing all the servants and being followed by only
Keyuraka mounting another horse, he went to the Hema- 21
kuta mountain. Having arrived at the gate of Kadambari's residence, he dismounted. [41] On dismounting, having entrusted his horse to the care of the door-keeper and entering it being followed by Patralekha eager to behold Kadambari for the fist time, he asked one
of the eunuchs coming towards him—" Where is Princess 3
Kadambari ?" Having made an obeisance, when he replied—" Prince, she is in the snow-house built on the bank of the oblong pond of lotus beds, beneath the pleasure hill, Mattamayura,'' he, having gone some
distance through the harem-garden, the way being shown 5

to him by Keyuraka, beheld the day being rendered green
with the sun-rays turned into the form of green grass by
the lustre of the emerald-green plantain leaves. And in
8 their midst, he saw the snow-house covered with dense
lotus-leaves. Then he beheld Kadambari's servants, nursing
her body, coming out of it; (servants)—who seemed to
be clothed with the Acchoda water, as it were, under the
guise of wet garments; whose limbs appeared whitened
by the lotus-fibre-bracelets as if by ornaments which they
wore on their creeper-like arms; who, by means of the
whitish inner petals of the Ketaki flower, which were
turned into the *tatanka* ornaments worn on one ear only,
11 ridiculed even the *dantapatra* ornaments; who bore
lotus-like faces, the foreheads of which were marked with
sandal, and seemed wrapped up with auspicious (strips
of) silk; who were bearing up cheeks, on which orna-
mental dots were made with sandal as if they were the
images of the moon staying there, even by day, through
his desire to touch them; who had made their ear-orna-
14 ments with *Saivala* blossoms which had snatched away
14 (for themselves) all the loveliness of the Sirisha flower;
who had placed coverings of lotus-leaves on their breasts,
grey with camphor dust, smeared with a small quantity
of sandal-juice and having around them circular *bakula*-
16 wreaths; who, in their hands, which were white by
applying sandal-paste continuously (to Kadambari's body)
and appearing as if they had crushed the moon-beams in
their anger at the pain (caused by them to Kadambari),
18 held *chamaras* made of lotus-fibres and furnished with
lotus-stalk handles; who had the sun-shine warded off (from

Kadambari) by means of the Kamala, Kumuda and
Kuvalaya flowers with up-raised stems, by means of
plantain-leaves, lotus leaves and clusters of flowers,—
(all) being used as umbrellas; who were like a gathering 20
of water-goddesses, an assemblage of the glories of Varuna,
a collection of the autumnal seasons, and a congregation
(of the deities) of lakes; **[42]** who were dexterous in
nursing with cooling remedies; and who were almost
like the body of Kadambari.

77. He was being saluted and made way by them
moving aside hurriedly as if out of fear of falling (as re-
flections) on the nails of his feet. Having then entered
walking underneath the plantain-arches, whose pedestals
were formed of sandal-paste; which were furnished
with small bells in tho form of the white-lotus-buds;
which were provided with the chamaras of clusters
of full-blown *sinduvara* flowers; which had wreaths 4
of large sized *mallika* buds, hung down; across which
were fastened auspicious garlands of *lavanga* sprays;
over which banners of *Kumuda* chaplets were swinging;
and which were guarded by female door-keepers, holding
staffs of lotus-stalks in their hands, with charming flowery
ornaments put on and hence appearing as the very images
of the splendour of Spring; and casting his glance in all
the directions, he beheld in some places, household 8
rivulets made to flow with sandal juice, having rows of
woods arranged by planting *tamala* twigs on both its
banks, and a succession of sandy mounds formed of the
Kumuda pollen dust; in some places, beds of red-lotuses
spread out on pavements painted with red lead, beneath

canopies wet with water and having red *chamaras*
prepared out of *nichula* clusters; in some places, crystal-
12 chambers besprinkled with cardamom-juice and whose
lovely walls were to be inferred by touch; in some places,
groups of mechanically worked pea-cocks that were grey
with the dense spray of (watery) showers, and being placed
on the tops of shower-houses built of lotus-stalks and
having grassy plots formed by *Sirisha* filaments; and in
16 some places, huts, the interiors of which were being
covered by *jambu* tender leaves moistened with the juice
of mango (sprouts); in some places, pools of golden lotuses
being disturbed by troops of artificial cubs of elephants,
set to sport there; in some places, on wells of scented
water whose beautiful bases were built of gold used as
chunam-plaster, water-wheels, furnished with pots of
19 leaves being fastened with ropes of *Kuvalaya* garlands,
whose spokes were made of long and thick stems of tender
lotus-stalks and which had artificial water-troughs in
2 the form of *Ketaka* petals; in some places, artificial lines
of clouds that were being made to move about, that had
20 watery showers poured down on flocks of cranes made of
crystal-rock, and over which rainbows were painted; in
21 some places, strings of pearl-necklaces that were being
cooled in wells of sandal-juice, round which yellowish
pale barley-sprouts had grown and whose ripples bristled
with floating fresh buds of *Malati*; [43] in some places,
mechanically worked trees, whose water-basins were
1 constructed with the powder of pearls, and which were
pouring out showers of big water-drops ceaselessly; in
some places, revolving rows of leafy birds worked by

machine and producing mist (all round) through the
watery spray scattered by the flapping of their wings; in
some places, swings of flower-chaplets that were densely 4
covered with rows of bells in the form of bees
(hovering round them); in some places, gold pots
that were being taken inside and whose mouths were
covered with the leaves of lotus plants that had come up
with their erect stalks having grown inside them; in some
places, umbrellas of clusters of flowers that were being 7
fastened, the handles of which were made of the charming
bamboo-shaped inner stalks of plantain trees; in some
places, garments made of lotus fibres, which were being
scented with the juice of camphor-twigs squeezed by the
hand; in some places, ear-ornaments of the *ketaki* sprouts 8
being moistened by the juice of *lavali* fruits; and in some
places, juices of cooling herbs, placed in stone vessels
and being fanned by fans of lotus petals. Beholding other
similar operations for preparing the materials of cooling 11
(remedies), already carried out or were being gone through
by the servants, he (at last) reached the central region of
the snow-house, which seemed to be the very heart of the
snow-mountain or the place for water-sports of Varuna, 13
or the birth place of all the sandal-forest goddesses; or
the source of all moonstones, or the residence of all the
(cool) nights of the month of *Magha*, or the rendezvous 14
of all the rainy seasons; which was, to all the rivers, a
place for removing the heat of summer as it were, and to
all the oceans, a house for removing the heat of the *Badaba*
submarine fire; to all the clouds, a place for remedying
the heat of the fire of lightnings; to the night lotus-beds, 17

a region for passing the day unbearable on account of the separation of the moon ; and to the Shark-bannered Cupid, a place for extinguishing the fire of Siva. It was avoided on all sides even by the rays of the sun, which, being turned away by the thousands of watery streams of fountains, had gone back as if afraid of the extremely
20 cool touch. It was followed by (i. e. full of) breezes, which, wafting much of *Kadamba* filaments, seemed to be having a horripilation. It was surrounded by plantain
21 groves, which, with their leaves set to flutter by the wind, appeared to have a shivering produced by the cold, It was made to resound even by the bees, which, humming with the intoxication of the fragrance of the flowers, appeared to be chattering with their teeth (owing to the cold). [**44**] And it shone bright also with the creepers, which, being covered by dense swarms of bees, appeared
2 to have put on blue cloaks. And gradually being anointed there both internally and externally by that extremely cool touch, too very intense and such as could be formed
4 into solid lumps, he felt that his mind was made of moon, his sense-organs of night-lotuses, his limbs of moon-light and his intellect of lotus-fibres. He also considered the sun's rays as made of pearl strings, the sunshine of sandal (juice), the wind of camphor, time of water, and the three worlds of snow.

78 And in one part of that (snow-house) of such description, he beheld Kadambari, who, being surrounded by a group of her female friends, looked like the divine
8 Ganga, together with her retinue of all the (tributary) rivers and lying on the floor of a cave of Himalaya ; who

was lying on a bed of flowers underneath a beautiful pavilion having lotus-stalk-pillars and surrounded by a stream of camphor-juice made to flow round in the winding fashion of a canal ; who, with her necklaces, armlets, bracelets, girdles and anklets (all) made of lotus-fibres, seemed to be bound down with chains by Cupid in envy; who was touched, as it were, by the moon on her forehead white with sandal; who was as if bitten (while kissing) by wind on the mouth which was with increasing sighs, inhabited by the sun in her limbs scorched by anguish, clasped by fire in her heart set to burn by the morbid heat of Love, and embraced by water in her body which was perspiring ;
who was (thus) being completely robbed of her charms 16
even by the gods ; who was with weakness caused by her limbs that had gone as if along with her heart to her most beloved (Chandrapida) ; who was bearing a horripilation yellowish white with slightly dried sandal, as if it were a mass of the rays of pearls sticking (to the body) on account of its constant contact with the pearl-necklaces ; who was being shown compassion as it were, by the bees hovering over her flowery ear-ornament, fanning with the breeze of their wings, her excellent cheeks bedewed with perspiration ; who seemed to be besprinkling, with the
stream of tears flowing from the corners of her eyes, the 20
ears which were as if scorched by the fire produced by the humming of the bees hovering round her flowery ear-ornament ; who was fixing on her ear, a white *ketaka* bud, as if it were a pipe for leading away the tears that flowed out excessively ; whose pot-like breasts were being released from her silk-garment, which, being set in motion by the

blow of long sighs, [45] appeared as if it were the canopy formed by her bodily lustre, running away in fear of the heat (of her suffering); who, with the palm of her hand, was obstructing the pair of her pot-like breasts which, having images of the moving chamaras reflected by them, seemed to have provided themselves with wings in their eagerness to go to the beloved (Chandrapida); who was frequently clasping the statue made of stony ice with her creeper-like arms, again and again
4 closely pressing a doll of camphor against her broad cheeks, and repeatedly touching an idol made of sandal-paste with her lotus-like feet; who was being looked at, having turned round in curiosity, even by her own face reflected on her breasts; whose broad cheeks were being kissed, as it were, even by the sprout worn as ear-ornament resting on the leaf of its own reflection (on her cheeks), as though full of longing; who was being
8 embraced even by her necklaces composed of pearls and with rays spread out, as if they were persons overpowered by love, who had lost control over themselves and had stretched out their hand (to embrace her); who was forcing the jewelled mirror placed on her bosom take an oath by conjuring on her life, as though it (mirror) were the moon, that it should not rise that day; who, with her hand stretched forth to keep off the perfume of the Ladies' garden coming towards her was like a female elephant with her trunk extended towards an intoxicated wild scent-elephant coming towards her; who, not liking the arrival of the deer in the form of the southern wind, was like a woman who has set out on a journey and hence

does not like the *vatamriga* pass on her right side (as it is a bad omen); who, with her sides held together by her jar-like breasts white with sandal and covered with lotuses, was like an elevated seat for Cupid's bathing, 12
the sides of which were occupied by pots holding water white with sandal, and covered with lotuses; who, with the upper parts of her thighs, delicate as lotus-fibres and visible under her transparent garment, was like a celestial lotus-pond in which the large *Mula* constellation, beautiful like the lotus-fibre, is visible on the clear firmament; who, being more lovely than ever with crores of graces imparted to her by Cupid, was like the line of a flowery bow which looks extremely lovely with is string fixed to its ends by Cupid; who, wearing the cool pearl-necklaces, was like the deity of the spring month who drives away 15
winter; who, distressed, by Cupid (with flowery shafts), was like a female bee engrossed in searching for flowers; who, although besmeared with sandal, was (without any unguent) full of passion produced by the bodiless Cupid; who, although a young girl, was (the mother of Cupid) rousing the passion (of men); and who, although with lotuses, was yearning for a snowy touch.

79. Then, as her servants reported to her the arrival of Chandrapida, coming one by one on seeing him, she, with her eyes the pupils of which tremulously turned upwards and cast at each face, asked without uttering a word—'Tell me, has he really come? Was he seen by you 20
and at what distance? where is he (now)?'. And with her own eyes of increasing whiteness, seeing him coming towards her even from a distance, she, endowed with

fine hips, being seized by a paralysis of her thighs and
[46] hence resembling a female elephant of a fine stature,
held fast by a big post (to which it is tied), rose up
from her couch of flowers, her limbs trembling; being
helpless, she was as if being raised up by the swarms of
noisy bees come there for the perfume of her bed of
3 flowers; with her upper garment slipped down in her
hurry, she wished to draw on her bosom the (garment-
like) rays of her necklace; with her left palm placed on
the jewel-pavement, she seemed to be begging her own
(reflected) image for the support of hand; with her right
hand fatigued by tying together her loosened tresses and
hence with the water of perspiration trickling down, she
appeared to be making an offer of herself after sprinkling
6 water; on account of the line of hair on her abdomen getting
wavy by the three skinfolds that were being compressed
owing to the lower part of the spine being turned to
one side, she looked as if being squeezed by Cupid for
all kinds of rasas (sentiments, juices); she was shedding
through her eyes, tears of joy, cool as if mixed with the
sandal juice of her face-mark that had permeated within;
with the joyous tear-drops, she was washing her broad
cheeks sullied by the pollen dust of her disturbed flowery
10 ear-ornaments, as if with eagerness for the entering of her
beloved's reflection thereon; she was with her face
slightly bent down as if with the load of the sandal used
for the mark on her forehead. and she appeared as being
drawn forward by her long eyes fixed on his face and with
pupils resting at the eye-corners that very moment. Chandra-
13 pida, however, going near her, bowed down to her, show-

ing his civility by first saluting Mahasveta. And when
she, after bowing down to him in return, was seated once
again on the same flowery bed, he (Chandrapida), having
pushed aside with his foot a goldeu seat with legs set with
sparkling gems brought to him by the portress, sat down on
the bare ground. Then Keyuraka introduced Patra- 16
lekha saying-"Princess, this is Prince Chandrapida's most
fovourite betel-box-bearer named Patralekha." Then, hav-
ing beheld her, Kadambari wondered how great was the
Creator's partiality for mortal women. After she had
bowed, having affectionately said to her—'Come along, 20
come near" she made her, who was being curiously gazed
upon by the servants, sit down behind her. And she, with
an excessive love arisen at her very (first) sight, frequently
touched her fondly with her tender hand.

80. [47] Chandrapida, however, having at once
observed all the formalities proper on arrival, observing
Chitraratha's daughter who was in that condition,
thought—' My heart, being extremely stupid, does not
believe even now; well; I shall just ask her by a clever talk
Aloud he said:—" Princess I know this ailment subjected 4
to a never changing torment and what *uneasiness of mind
it has having the delights of love for its cause in being
produced. O maiden with a fair body! truly it torments
you not as at does me, I wish to make your ladyship
healthy even by* an offering of (my) body* [a marriage
in which she is bodily given to him]. My heart drops 8
down as it were as I feel compasion for you so violently
trembling and behold you lying* on flowers on account of
suffering* [down with the pain of the flowery arrows of

Love]. Your two creeper-like arms, grown thin. are* without the armlets* [inspiring passion]. On account of severe torment, like a land lotus plant* you bear a red lotus by your eye* [you indicate with your eye, a love-affected state devoid of pleasure]. There has been the*
10 wearing of pearl-necklaces* [abandoning of ornaments] in the case of you who are suffering, and even in your servants shedding tears ceaselessly. So, you, in the first place, put on the auspicious *ornaments* [decorations]* which are highly esteemed, *[suitable for a choice marriage]. For a young creeper [a creeper-like young maiden] looks lovely only when with *flowers and bees*
12 [flowery darts lof ove]." Then Kadambari, although innocent by nature on account of her being a young girl, grasped in her mind all the meaning suggested by his not clearly expressed speech, through her intellect instructed by Cupid, as it were. But, not expecting that extent of success for (her) desires and having recourse to bashfulness she just remained silent. Only creating some other pretext she immediately sent forth the light of a gentle smile, as if in order to look at him darkened by tne swarm of bees (hovering there) for the fragrance of her face. Then
17 Madalekha replied—" Prince, what shall I say? This suffering is indeed severe and indescribable [not to be described as it is caused by love]. Moreover, what is it that would not be for the torment of her* who is youthful [who is in love with you, a prince] ?! Thus :—Even the cool shoots of the lotus plant act like fire (on her). Moonlight
20 too becomes sunshine, (as it were). Indeed, don't you see the pain produced in her mind by the breezes of the fans

made of tender leaves? Firmness of mind alone has been the cause for her bearing up her life." Kadambari, however, mentally [48] returned the same speech of Madalekha as a reply to him. Chandrapida, with his mind placed on the swing of doubt on account of the possibility of a twofold interpretation (to Madalekha's speech), having stayed for a long time engaged in such talks with Mahasveta as were clever in increasing affection, and having in the same way freed himself with great effort, went out of Kadambari's mansion to go to (his own) camp.

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